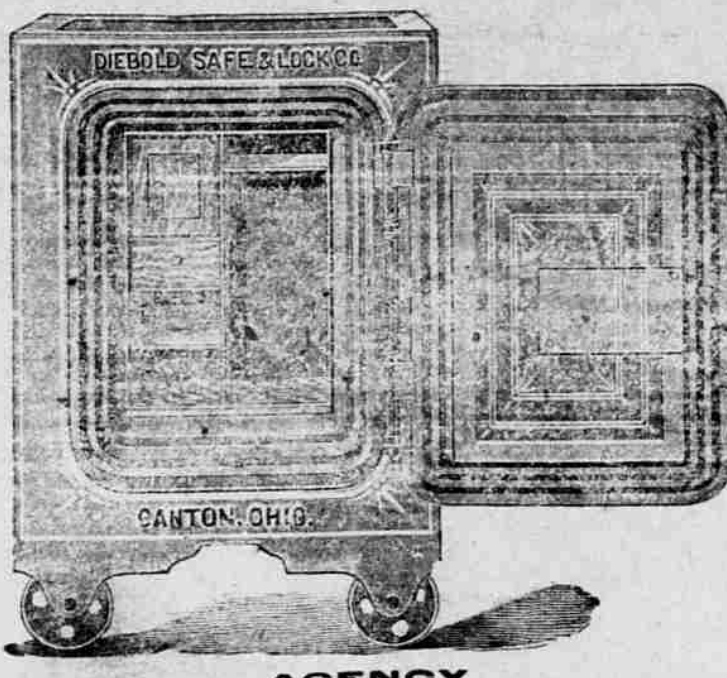


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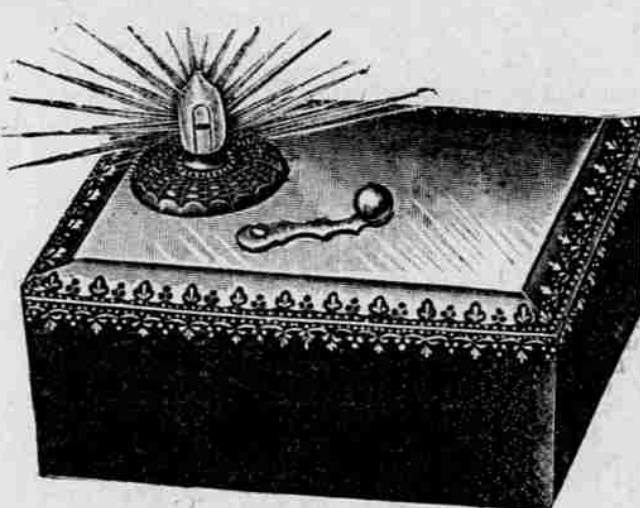
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SUNDAY SERVICES IN THE VARIOUS CITY CHURCHES

Central Union Church, Rev. William M. Kincaid, pastor.—Sunday school and Bible class, 9:50; public worship and sermon, 11:15. P. S. C. E. prayer meeting, 6:30; weekly prayer meeting, Wednesday, 7:30 p. m.

At 11 a. m. the pastor will preach on "Concern for Men," and at 7:30 p. m. will preach on "How to Become a Christian."

St. Andrew's Cathedral—7 a. m., Holy Communion; 10 a. m., Sunday school; 11 a. m., Morning Prayer, Litany and Sermon; on the last Sunday in the month, Choral Celebration of the Holy Communion; 7:30 p. m., Pule Ahiahi; 7:30 p. m., Evening Prayer and Sermon. Dean, The Rt. Rev. the Bishop of Honolulu, Parish Priest, the Rev. V. H. Kitcat.

At the Sunday evening service during Lent the Bishop of Honolulu is preaching a special series of sermons on Repentance.

The services of the Second Congregational Church, St. Andrew's Cathedral, Sunday, will be at 9:45 in the morning and 6:30 in the evening.

St. Clement's Chapel, Punahou.—Lent services: Mondays, matins 7 a. m., evensong 5 p. m.; Tuesdays, matins 7 a. m., evensong 5 p. m.; Wednesdays, matins 7 a. m., evensong 5 p. m.; Thursdays, matins 7 a. m., evensong 5 p. m.; Fridays, matins 7 a. m., Bible class 5 p. m., evensong 7:30 p. m.; Saturdays, matins 7 a. m., evensong 5 p. m.; Sundays, holy communion 7 a. m., matins 11:30, evensong 7:30; holy communion, first Sunday of the month, 11:30 a. m.

Roman Catholic Cathedral, the Bishop of Honolulu.—Low masses, holy communion, 6 and 7; children's mass with English sermon; 9:15 mass, with native sermon, 10:30; rosary, with native instruction, 11:30; solemn vespers and benediction, 11:30; week-days, low mass, 6 and 7.

St. Augustine's Chapel, Rev. Father Valentin, is in charge.—Sacrament of the mass, 11:30.

Church of St. John the Baptist, Kalihewa, Rev. Father Clement.—High mass, 8 a. m.; sermon and collection for the expenses of the church; rehearsal, 8:30; rosary, 4.

Christian Science services, Beretania street, between Punchbowl and Alapai streets.—Entrance "Non Pareil," first cottage to the right. Services on Sundays at 11 a. m.; Wednesday evening at 7:30 o'clock.

First Methodist Episcopal Church, corner Beretania avenue and Miller street, Rev. G. L. Pearson, pastor.—Regular services as follows: Sundays, 10 a. m., Sunday school; 11 a. m. and 7:30 p. m., public worship and sermon; 6:30 p. m., Epworth League; Wednesday, 7:30 p. m., prayer meeting. A welcome always to all. Parsonage adjoining the church.

The Reorganized Church of Jesus Christ of Latter Day Saints will hold services on Sunday in the Millard Hall (rear of the Opera House) as follows: 10 a. m., Sunday school; 11 a. m., preaching, Hawaiian service; 4 p. m., Book of Mormon class; 7:30 p. m., preaching, English service.

Japanese Church, Congregational, on Nuuanu street, Rev. T. Okumura, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; Wednesday prayer meeting, 7:30.

Makiki Chapel, on Kinau street.—Sunday preaching service, 8 o'clock.

Japanese M. E. Church, H. Kihara, pastor. E. Tokimasa, associate pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; prayer meeting, Wednesday, 8. Services at Waikahala Church.

Kawalahao Church, Rev. H. H. Parker, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

Relief Camp No. 2.—Sunday school, 1:30. Peniel Mission, Nuuanu street, Irwin block, below King, Miss Uddenberg and Mrs. Adams, and Miss Woods, missionaries in charge. Services as follows: Street meeting, 7:30; and meeting in the hall at 8 each evening except Monday. Sunday, what meeting at 9 a. m., followed by a Bible class in the hall; holiness meeting at 3 p. m. and evening services as usual. The reading room is open each day from 10 a. m. to 4 p. m., where you will find the daily papers, religious reading matter and free writing materials. Come rest, read and write. Miss Woods will lead the Bible class on Sunday mornings.

The following regular services are held at the Seventh-Day Adventist Chapel: Saturday, Sabbath school, at 10 a. m.; preaching at 11 a. m.; Wednesday, prayer and missionary meeting at 7:30 p. m. All are welcome. B. L. Howe, pastor.

Portuguese Evangelical Church, corner of Miller and Punchbowl streets, Rev. A. V. Soares, pastor.—Preaching in Portuguese at 11 a. m. and 7:30 p. m.; Sunday school, 2:30 p. m., conducted in English; W. A. Bowen, superintendent. Prayer meeting, Wednesday, 7:30.

Bishop Memorial Chapel, Kamehameha Schools, Rev. Silas P. Perry, pastor.—Services every Sabbath morning at 11 o'clock.

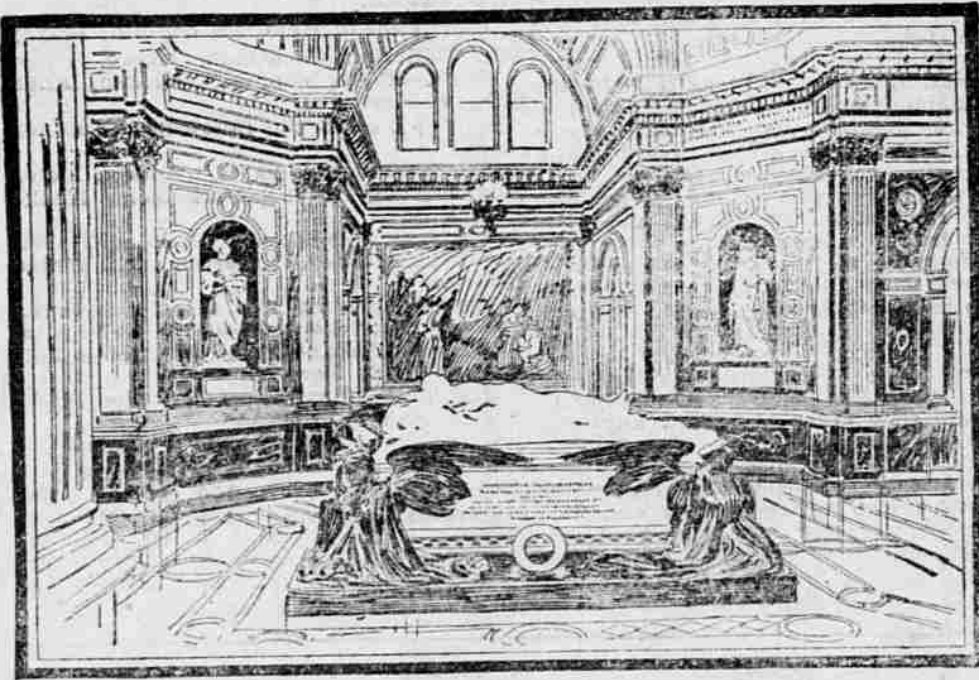
The Salvation Army, Captains Burgess and Sullivan in charge, hall, corner of King and Nuuanu streets.—The week of special meetings in connection with the annual self-denial efforts, commences tomorrow. Meetings will be held as follows: 9:30 a. m., prayer meeting; 10:30, what meeting (old fishmarket); 11 a. m., holiness meeting; 12:30 p. m., fall meeting; 2:30 p. m., Sunday school; 3:30, Bible class for adults; 7:30 p. m., open air service, corner Fort and Hotel air service; 8 p. m., opening of campaign streets; 8 p. m., opening of campaign streets and enrollment. Major and Mrs. Wood in charge. Public meeting each night with the following special speakers: Monday, Rev. J. P. Erdman; Tuesday, Rev. A. E. Cory; Wednesday, Rev. W. M. Kincaid; Friday, Rev. G. L. Pearson; Saturday, Rev. S. P. Perry. All are cordially invited to these meetings.

Christian Church, Rev. E. A. Cory, pastor, Alakea street, near King street.

The Baptist Society of Honolulu.—Regular meeting first Sabbath afternoon of each month at 8 o'clock in Young Men's Christian Association parlors. A cordial invitation is extended to all.

THE ROYAL MAUSOLEUM AT FROGMORE.

Near Windsor castle stands the imposing mausoleum erected by the late Queen Victoria in honor of her long lamented prince consort. The illustration shows the interior which is one large chamber of octagonal shape. The walls are of marble, richly carved and highly polished. In the center of the room is a double sarcophagus, of dark gray granite, resting on polished black marble. At each corner is the kneeling figure of an angel, in bronze. The whole is surmounted by a full sized recumbent statue of Prince Albert, executed in pure white marble. It is here the late queen will rest, beside her "great and good husband," whom she loved so dearly and mourned so faithfully through the many years of her widowhood.



THE POPE'S ODE TO THE TWENTIETH CENTURY

An. Christ, MDCCC. Pridie Kalendas Ianuarias a Iesu Christo Invenitis Sacerditi. Aveplia.

Cultrix bonarum nobilis artium Deccidit aetas: publica commoda, Viresque naturae relectas, Quisquis avet, memoret canendo.

Sacell occidit me vehementer Admissa tangit: haec doleo et fremo Pro quo, vetrorum conspiciat, Dedecorum monumenta cerno.

Querarne caedes, sceptraque diruta, An pervagantis monstra licentiae? An dirum in arcem Vaticanam Mille dolls initum duellum?

Quo cessit Urbis, principis urbium, Nulli impeditum servitio decus? Quam saecula, quam gentes avitae Pontificum culmine sedem?

Vae segregatis Numine legibus! Quae lex honesti, quae superest fides? Nutant, infans submoti ab aris, Atque ruunt labefacta lura.

Auditus? effert impla consilium Insanientis grex sapientiae; Brutaque naturae supremum Nititur asservisse nomen.

Nostrae supernam gentis originem Pastidit excores: dissociabilem, Umbras inanes mente captas, Strepem hominum pectusque miscet.

Hec quam probos gurgite volvitur Vis impotentis caeca superbiae, Servate, mortales, in omne Iussa Dei meturgenda tempus.

Qui vita solus, certa est ad Superos via, Is reddere ad votum fluentes Terrigenis valet unum annos.

Nuper sacros ad cineres Petri Turbas plorum sancta petentium Is ipse duxit: non inane Auspicium pietas renascens.

Iscv, futuri temporis arbor, Surgentis aevi cursibus annue: Virtute divina rebelles Cogit sequi mellora gentes.

Tu pacis almae semina prope; Irae, tumultus, bellaque tristia Tandem resistent; Improbum In tenebrosa age regas, frondes.

Mens una reges, te duce, temperet, Tuis ut instant legibus obsequi: Sitque unum Ovile et Pastor unus, Una Fides moderetur orbem.

Cursum peregi, lustraque bis novem, Te dante, vixi: Tu cumulum adice; Fac, quae nos, ne incassum precantis Vota tul recidant, Leonis.

LEO XIII.

TRANSLATION.

In the year of Christ, 1900, On the day before January 1, From Jesus Christ.

The prospects of the opening century, A noble age, fosterer of good arts, Is dying; whoever cares to may commemorate in song the public conveniences and the forces of nature that have been laid bare.

More keenly do the things permitted by the declining century touch me; at these I grieve and wax wroth. Oh shame how many monuments of disgrace do I perceive in looking back.

Shall I mourn over battles and thrones overturned or the monsters of license roaming at will? Or the unhallowed war opened with a thousand wiles against the Vatican citadel?

Where has vanished the honor of the city, chief of all cities, bound by no service; the city which the ages which our ancestors' peoples revered as the abode of Pontiffs?

Alas for laws turned away from the deity! What law, what faith is left for the good man? As soon as they are removed from the altars, all laws totter and fall into ruin.

Do ye hear? The self-confident herd extols the impiousness of science growing mad and strives to assert the supreme divinity of brute nature.

Senseless, it turns in disgust from the divine origin of our race; snatching at empty phantasms in its mind, it mingles together the race of men and that of beasts, that cannot be united.

Oh, into how shameful an abyss is whirled the blind power of impotent pride! Observe, mortals, at all times the awful commands of God.

He Who alone is the Life and the cer-

IS INFLUENCE OF CHURCH GENERALLY FALLING OFF?

The admitted decline of the church in its influence and membership is attracting general attention. All great church bodies are suffering from peculiarly depressing influences. Dr. J. M. Buckley of the New York Christian Advocate says it is startling that the Methodist Church should have added less than 7,000 to its membership in the United States last year, and Dr. H. K. Carroll says it is evident that all churches are passing through a period of unusual dullness.

Various reasons are given for this condition of affairs. Some attribute it to the results of the higher criticism, as affecting the authority of the Bible, others to the failure of the churches to adjust themselves to modern conditions, and still others to the churches' lack of interest in and sympathy for the great masses.

The real difficulty with the church is that it has lost its militant spirit. It is no longer forced to fight its way to success. Excepting in rare instances, such as have recently occurred in China, its disciples and preachers are not called upon to face martyrdom. No sermons are heard upon the Mount or in the wilderness. Massive cathedrals, costly edifices, beautiful rituals, enchanting music, all indicate that the taste for luxury common to the age has permeated the church. An architect in New York has calculated that the cost of the steeples and spires of the churches of that city, invested at 6 per cent, would annually realize more than the entire appropriation of the Methodist Church for its missions in China.

Instead of competing for souls, many churches have entered into a competition to see which shall obtain the most eloquent preachers, the most costly cathedrals, the finest singers, the most expensive chimes, and the largest membership among the wealthy and the leaders of society. Instead of the free church of the early days, we have a system of pew rents and constant calls for contributions for the support of innumerable benevolences, missions, and moral and religious enterprises, as well as for the support of the minister and the choir, the payment of interest on church debts, and the infinite variety of expenditures involved in the maintenance of commodious structures. While the ministers preach the gospel of economy and an unselfish life, the church builds, and on the mount, and even fed the hungry multitude that gathered the week the magnificent pile of masonry and decorative work is in too many instances as useless as a tollgate on an abandoned turnpike.

Thoughtful and practical men in some of our great churches, realizing this situation and the fact that the support of the churches as thus conducted is becoming an onerous burden, are in favor of building churches that can be rented for lecture and other purposes throughout the week, and utilized for the service of God on the Sabbath or on any other chosen day. There is no reason why every church should not only be self-sustaining, but self-supporting. This would mean free pews, less frequent demands for collections, and a return to the heat of every Presidential campaign. But where is the badge of the church? Why should the church-member wear it? In what struggle is he engaged that calls for an assertion of his faith?

If political parties did not engage in political battles they would speedily cease to exist and their membership blend into each other. The warfare against sin cannot succeed unless it is waged as every struggle must be—with earnestness and strength. The battle must be sufficiently vigorous to make men openly and strength. The battle must be sufficiently vigorous to make men openly and strength. The battle must be sufficiently vigorous to make men openly and strength.

What could not the churches in our great cities do if their membership were united for the common good? This membership includes, beyond question, the majority of those who represent the wealth, respectability, and the influence of every community.

Does any one question that, unitedly, this element could control and easily dominate the situation? Are the Sunday papers or the saloons an evil? It could crush them. Is the so-called sacred concert on Sunday nights in our great cities an outrage on everything sacred? Let the church membership say so, prove it, and end it. Is vice flaunting its red lights in the tenement-house districts and on our side streets, threatening the morals of the young and contaminating everything? Let the church membership overwhelm with disgrace the men who tolerate such a condition of affairs. Could this not be done at the primaries, when candidates are nominated, or at the polls if unfit men were put in the field?

Beyond all question.

As political parties make public proclamation of their principles and purposes, and by processions and enthusiastic meetings in public halls, on the stump, and in the street, arouse public sentiment and win political control, so could the forces representing religious beliefs, if they were united, determined, and eager for the fray, accomplish results as unexpected as they would be amazing.

What the churches need is an awakening from the slumber of repose; a leader to sound the battle-cry. Where is the man?—Leslie's Weekly.

Truth, who is the straight and only Way to Heaven, only He has power to make the years flow according to their wish for those dwelling on earth.

Lately he himself led crowds of the pious, seeking the holy places, to the consecrated ashes of Peter; no meaningless augury that piety is coming to life again.

Oh Jesus, our judge in future time, grant favor to the cause of the living age; by Thy Divine power compel the rebellious people to follow better things. Do Thou strew the seed of gentle

peace; may angry passions and quarrels and deplorable wars at last be quelled; drive into the realms of darkness the frauds of the wicked.

May one thought, under Thy lead, restrain kings that they may press on to obey Thy laws; may there be but one Fold and one Shepherd and may one Faith rule the world.

I have in my course and have lived twice nine lustra, Thy gift. Do thou add a crown gift. Grant that the prayers of Thy Leo, who is entreating Thee, may not be in vain.